of a secret knowledge by identity, a translation of it into a separative awareness of things. For as in the indirect contact proper to our normal consciousness and surface cognition it is the meeting or friction of the living being with the existence outside it that awakens the spark of conscious knowledge, so here it is some contact that sets in action a pre-existent secret knowledge and brings it to the surface.

For consciousness is one in the subject and the object, and in the contact of existence with existence this identity brings to light or awakens in the self the dormant knowledge of this other self outside it. But while this pre-existent knowledge comes up in the surface mind as a knowledge acquired, it arises in the subliminal as a thing seen, caught from within, remembered as it were, or, when it is fully intuitive, self-evident to the inner awareness; or it is taken in from the object contacted but with an immediate response as to something intimately recognisable. In the surface consciousness knowledge represents itself as a truth seen from outside, thrown on us from the object, or as a response to its touch on the sense, a perceptive reproduction of its objective actuality. Our surface

mind is obliged to give to itself this account of its
knowledge, because the wall between itself and the
outside world is pierced by the gates of sense and
it can catch through these gates the surface of out-
ward objects though not what is within them, but
there is no such ready-made opening between itself
and its own inner being: since it is unable to see